

# REPORT ON NATIVE PAPERS

FOR THE

Week ending the 27th January 1894.

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## LIST OF NEWSPAPERS.

No.	Names of newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.
<b>BENGALI.</b>				
<i>Monthly.</i>				
1	"Māsik" ... ..	Calcutta ...	.....	
<i>Fortnightly.</i>				
2	"Bankura Darpan" ... ..	Bankura ...	360	
3	"Grāmvāsī" ... ..	Ramkristopur, Howrah	1,000	
4	"Kaliyuga" ... ..	Calcutta ...	.....	
5	"Kasipur Nivāsī" ... ..	Kasipur, Barisāl ...	300	12th January 1894.
6	"Navamihir" ... ..	Ghatail, Mymensingh	500	
7	"Sadar-o-Mufassal" ... ..	Tahirpur, Rajshahi ...	650	
8	"Ulubaria Darpan" ... ..	Ulubaria ...	755	
<i>Tri-monthly.</i>				
9	"Hitakari" ... ..	Tangail, Mymensingh	800	
<i>Weekly.</i>				
10	"Bangavāsī" ... ..	Calcutta ...	20,000	20th ditto.
11	"Banganivāsī" ... ..	Ditto ...	8,000	12th and 19th January 1894.
12	"Burdwān Sanjivani" ... ..	Burdwan ...	220	16th January 1894.
13	"Chāruvārtā" ... ..	Sherpur, Mymensingh	300	
14	"Chinsura Vārtāvaha" ... ..	Chinsura ...	.....	21st ditto.
15	"Dacca Prakāsh" ... ..	Dacca ...	5,000	21st ditto.
16	"Education Gazette" ... ..	Hooghly ...	1,050	19th ditto.
17	"Hindu Ranjikā" ... ..	Boalia, Rajshahi ...	212	
18	"Hitavādī" ... ..	Calcutta ...	3,000	18th ditto.
19	"Murshidābād Pratinidhi" ... ..	Berhampore ...	.....	
20	"Pratikār" ... ..	Ditto ...	611	12th ditto.
21	"Rangpur Dikprakāsh" ... ..	Kakinia, Rangpur ...	170	
22	"Sahachar" ... ..	Calcutta ...	800-1,000	17th ditto.
23	"Samaj-o-Sāhitya" ... ..	Garibpore, Nadia ...	1,000	
24	"Samaya" ... ..	Calcutta ...	3,000	19th ditto.
25	"Sanjivani" ... ..	Ditto ...	4,000	20th ditto.
26	"Sansodhini" ... ..	Chittagong ...	.....	
27	"Sāraswat Patra" ... ..	Dacca ...	(300-400)	20th ditto.
28	"Tom Prakāsh" ... ..	Calcutta ...	800	22nd ditto.
29	"Srimanta Sadagar" ... ..	Ditto ...	.....	
30	"Sudhakar" ... ..	Ditto ...	3,630	19th ditto.
31	"Vikrampur" ... ..	Lauhajangha, Dacca ...	.....	18th ditto.
<i>Daily.</i>				
32	"Banga Vidya Prakāshikā" ... ..	Calcutta ...	500	1st and 24th January 1894.
33	"Bengal Exchange Gazette" ... ..	Ditto ...	.....	
34	"Dainik-o-Samāchār Chandrikā" ... ..	Ditto ...	1,500	21st to 25th ditto.
35	"Samvād Prabhākar" ... ..	Ditto ...	1,435	19th, 20th and 22nd to 25th January 1894.
36	"Samvād Purnachandrodaya" ... ..	Ditto ...	300	19th, 20th and 22nd to 25th January 1894.
37	"Sulabh Dainik" ... ..	Ditto ...	.....	19th, 20th and 22nd to 25th January 1894.
<b>ENGLISH AND BENGALI.</b>				
<i>Weekly.</i>				
38	"Dacca Gazette" ... ..	Dacca ...	500-600	22nd January 1894.
<b>HINDI.</b>				
<i>Monthly.</i>				
39	"Bihar Bandhu" ... ..	Bankipore ...	500	For the month of December 1893.
40	"Darjeeling Mission ke Māsik Samāchār Patrika." ... ..	Darjeeling ...	400	
<i>Weekly.</i>				
41	"Aryāvarta" ... ..	Dinapore ...	750	13th January 1894.
42	"Bhārat Mitra" ... ..	Calcutta ...	1,500	18th ditto.
43	"Champaran Chandrika" ... ..	Bettiah ...	350	
44	"Desi Vyāpārī" ... ..	Calcutta ...	.....	
45	"Hindi Bangavāsī" ... ..	Ditto ...	5,000	22nd ditto.
<b>PERSIAN.</b>				
<i>Weekly.</i>				
46	"Hubbul Mateen" ... ..	Calcutta ...	.....	23rd January 1894.

No.	Names of newspapers.			Place of publication.		Reported number of subscribers.	Dates of papers received and examined for the week.			
URDU.										
Weekly.										
47	" Akhbar-i-Al Punch "	...	...	Bankipore	...	750	18th January 1894.			
48	" Anis "	...	...	Patna	...	.....				
49	" Calcutta Punch "	...	...	Calcutta	...	.....				
50	" Darussaltanat and Urdu Guide "	...	...	Ditto	...	300				
51	" General and Gauhariasfi "	...	...	Ditto	...	410				
52	" Mehre Monawar "	...	...	Muzaffarpur	...	.....				
53	" Reis-ul-Akhbar-i-Murshidabad "	...	...	Murshidabad	...	150				
54	" Setare Hind "	...	...	Arrah	...	.....				
55	" Shokh "	...	...	Monghyr	...	100				
URIYA.										
Monthly.										
56	" Asha "	...	...	Cuttack	...	80	14th and 21st December 1893. 13th and 20th ditto. 16th and 23rd ditto,			
57	" Echo "	...	...	Ditto	...	.....				
58	" Pradip "	...	...	Ditto	...	.....				
59	" Samyabadi "	...	...	Ditto	...	.....				
60	" Taraka and Subhavártá "	...	...	Ditto	...	.....				
61	" Utkalprabhá "	...	...	Baripada	...	250				
Weekly.										
62	" Dipaka "	...	...	Cuttack	...	.....				
63	" Samvad Váhika "	...	...	Balasore	...	225				
64	" Uriya and Navasamvád "	...	...	Ditto	...	420				
65	" Utkal Dipiká "	...	...	Cuttack	...	400				
PAPERS PUBLISHED IN ASSAM.										
BENGALI.										
Fortnightly.										
66	" Paridarshak "	...	...	Sylhet	...	480	For the second fortnight of Pous 1300 B.S.			
67	" Silchar "	...	...	Silchar	...	250				
68	" Srihattavási "	...	...	Sylhet	...	.....				







## II—HOME ADMINISTRATION.

## (a)—Police.

THE *Burdwan Sanjivani* of the 16th January has learnt that on the 2nd January last one Mukund Garain, of Maro, a village near Mankar in the district of Burdwan, was forcibly taken away from his house by some lathials. Besides himself there was at the time in his house his girl-wife aged nine years. No trace of him was found up to the 4th January, and the local police has not yet been able to discover the culprits. The Magistrate should enquire into the matter.

BURDWAN SANJIVANI,  
Jan. 16th, 1894.

2. The *Bharat Mitra* of the 18th January says that the police which has been stationed at the Katni-Marwari station is oppressing passengers instead of looking after their safety.

BHARAT MITRA,  
Jan. 18th, 1894.

3. The *Sanjivani* of the 20th January says that certain allegations having been made in the *Ulubaria Darpan* newspaper against the Sub-Inspector and the Head-Constable of the Mangalghat thana in the Ulubaria sub-division of the Howrah district, a notice was served on the editor on the 8th January last, calling upon him to produce within seven days evidence in support of the allegations, and holding out a threat of a prosecution if he failed to do so. There was no signature to the notice, and it contained only the initials "H.R." The constable who served it said that he had received it from the District Superintendent of Police for service.

The *Ulubaria Darpan* newspaper and the Ulubaria police.

SANJIVANI,  
Jan. 20th, 1894.

## (b)—Working of the Courts.

4. The *Banganivasi* of the 19th January has the following *anent* the Fulta shooting case:—

BANGANIVASI,  
Jan. 19th, 1894.

The Fulta shooting case.

How long must the people, ground down as they are by oppression, weep before that paternal, majestic and powerful Government which can rule this vast empire by one movement of its finger, and which is the only power to which the people can look up for help, before their prayer for good government is granted? It is the great power of the Government which can alone alleviate the very deep pain which has been caused to them by that most horrible murder at Fulta. O, do not, for pity's sake, deprive the poor, ill-fed, ill-clad and aggrieved people the shelter of your protecting arm under which they have so long made shift to pass their days. The people crave for your mercy. In their danger they first cry out "*dohai Maharajir dohai, dohai Bharateswarir dohai, dohai Jaj Magistrater dohai*," and then they take the name of God. O kind-hearted rulers, do not disappoint your subjects, but wipe their tears of misery and wretchedness with justice and good government.

O you Muhammadans, if you have any soft feelings in your heart, do not let unfortunate Kochi's relatives lament that want of money prevents them from obtaining redress for the wrong they have suffered. O you Muhammadans, it is true that you have now become poor, almost street beggars, but you should remember that Kochi's soul expects your help. You can keep fasts for religious purposes; do try your best to alleviate the pain that has been caused to Kochi's relatives, even if it be necessary for you for so doing to starve yourselves. Do not shrink from upholding the glory of your nation.

5. The *Dacca Prakash* of the 21st January says that if Government wants to dispense even-handed justice to the people of India, it ought to see that the business of its law courts is conducted in the vernaculars of the people. It ought to make a rule requiring its judicial officers to acquire a thorough knowledge of the language of the suitors in their courts, and to record the depositions of witnesses and all orders in that language. And when the parties to a case speak different languages, the Haki should use the language which he thinks most convenient to adopt. Again, pleaders and mukhtars should be prohibited from conducting their business in a language which is not understood by their clients. If these suggestions are acted upon, much of the inconvenience under which litigants

DACCA PRAKASH,  
Jan. 21st, 1894.

The language of the Courts.



in this country now labour will disappear. Before the spread of English education in this country, pleaders and mukhtars used to address the courts in the vernaculars, and justice was therefore better administered than it is now. But pleaders and mukhtars are all required now-a-days to be B.L.s, and as it is not in the power of everybody to become a B.L., many men of real talent are being excluded from the legal profession. Thus it is clear that the existing system which requires a high standard of English education from pleaders, mukhtars, &c., is working injuriously to the people of India, inasmuch as it prevents a good many of them from serving their country. It is a matter of regret that neither Government nor the patriotic Babus give the least thought to this subject.

(d)—Education.

DARUSSALTANAT  
AND URDU GUIDE,  
Jan 18th, 1894.

6. The *Darussaltanat* and *Urdu Guide* of the 18th January says that the Head master of the Bihar Higher Class English School does not do his duty properly, and that the second master is a worthless man.

EDUCATION GAZETTE,  
Jan. 19th, 1894.

7. The *Education Gazette* of the 19th January says that Babu Bhudeb Mukerji has recently set apart a sum of one lakh and fifty thousand rupees for a fund, to be named the Visvanath Fund in memory of his deceased father, the proceeds of which will be spent for the encouragement of Sanskrit learning. A certain number of stipends of the minimum annual value of Rs. 50 each, tenable for a year or more, will be given to deserving pandits teaching Sruti, Smirti and Darsan and feeding and boarding pupils gratis. Those having no pupils will not be entitled to these stipends. Deserving pupils will also get scholarships of the minimum annual value of 30 rupees each, and students from all parts of India will be entitled to these scholarships, but special consideration will be shown to those studying the Vedanta Philosophy at Benares, Nasik or other celebrated seat of that philosophy.

SANJIVANI,  
Jan 20th, 1894.

Sir Alfred Croft and the  
Central Text Book Committee

8. The *Sanjivani* of the 20th January says that it is a long-standing complaint against the Central Text Book Committee that it does not discharge its duty properly. This fact has been repeatedly brought to the notice of the authorities by writers of text-books as well as by newspaper editors. But Sir Alfred Croft, from motives of his own, always made the Government believe that these complaints were the outcome of malice on the part of disappointed authors, and had no foundation in fact. The Government implicitly accepted Sir Alfred's explanation, and thus left the Text Book Committee to pursue its career of injustice and favouritism. Happily, however, Sir Alfred went to England on leave, and was succeeded by Dr. Martin. When Dr. Martin paid a visit to Dacca, his attention was drawn by the authors of East Bengal to the favouritism which is practised by the Text Book Committee, and to the injustice which is thus done to authors in general. Dr. Martin appeared to have been already aware that under Sir Alfred Croft a good deal of corruption had found its way into the Education Department, and he at once commenced an enquiry into the charge brought against the Text Book Committee, and, as the result of that enquiry, proposed to Government the establishment of a branch Text Book Committee at some place in East Bengal. But Government rejected that proposal, and recommended the addition to the existing Committee of as many members from East Bengal as there were already members in it from the western part of the province. Now, the number of West Bengal men in the Committee being twelve, it was found that it would be necessary, in order to carry out this proposal of Government, to add to it twelve members from East Bengal. But as that would have made the dimensions of the Committee unmanageably large, it was proposed to add to it only eight additional members. Dr. Martin, it is said, made a choice of these members, but their appointment was delayed, so goes the rumour, by some trickery on the part of the clerks in the Director's office, who wanted Sir Alfred Croft to come back before this innovation was made. The efforts of the clerks succeeded, and the change could not take effect in Dr. Martin's time. Sir Alfred, on his return, still further reduced the number of East Bengal members and made it four, and with the shrewdness for which



he is so famous appointed Mr. A. M. Bose, the Hon'ble Maulvi Seraj-ul-Islam Dr. P. K. Roy, and Babu Jagadis Chandra Bose, B.A., B.S.C., gentlemen who had previously declined Dr. Martin's offer, on the ground of want of leisure, to be the members of the Committee for East Bengal, well knowing that whilst people would not dare to take exception to the appointment of such men, the engrossing nature of their other duties would leave them no time to attend the meetings of the Text Book Committee, and the old members of the Committee would therefore be left unhampered to carry on their business in their usual style. The writer fails to understand what led these gentlemen to accept Sir Alfred's offer after having declined Dr. Martin's. A man of Mr. A. M. Bose's ability will no doubt exercise a very salutary influence on the working of the Committee, but his appointment could only be desired if there were other members in a position to devote more time than he could to the Committee's work. It must also be said that in completely setting aside Dr. Martin's choice, Sir Alfred Croft has not only offered an insult to that gentleman, but has also humiliated the gentlemen whose names had been proposed. An enquiry by Government into the whole question is requested.

9. The *Dainik-o Samachar Chandrika* of the 22nd January says that the Calcutta University has certainly received some benefits from Lord Lansdowne, but it has no right to present him with an address in the name of the country. The word "country" should not, therefore, have been used in the address. The requisition to the Vice-Chancellor to call a meeting of the Senate stated that a meeting was required to record Lord Lansdowne's sympathy for the University, and said nothing about an address. But the draft of an address was secretly prepared by some admirers of Lord Lansdowne, and was laid before the meeting for adoption. Some members of the Senate wished to protest against this diplomatic move, but were dissuaded from doing so by those who thought that that would have been a discourteous act.

10. The *Hindi Bangavasi* of the 22nd January says that Babu Kshirod Chandra Roy, Headmaster of the Gaya Zillah School, is in the habit of taking bribes for sending up boys for the Entrance examination.

DAINIK-O-SAMACHAR  
CHANDRIKA,  
Jan. 22nd, 1894.

HINDI BANGAVASI,  
Jan. 22nd, 1894.

(e)—Local Self-Government and Municipal Administration.

11. The *Kasipurnivasi* of the 12th January wants to know why a list of the elected and the nominated Commissioners of the Barisal Municipality has not yet been published, and asks Government to see to its publication without delay.

KASIPURNIVASI,  
Jan. 12th, 1894.

12. The *Samay* of the 19th January sees nothing to take exception to in the Calcutta Municipality's Administration Report for 1892-93, but asks how far that report gives a correct statement of the Municipality's working. Everybody having any business in the Municipal office knows well enough the trouble one has to undergo to get his business done. And the municipal cases in the Police Court, which are not referred to in the report, show with special clearness what a mismanaged body the Calcutta Municipality is. The assessments of the Municipality are most inequitable. The rate payers of the amalgamated area have been assessed on the enhanced scale, though they have as yet derived no benefit from the amalgamation. It is, moreover, a most noteworthy fact that municipal oppression is directed more against the poor than against the rich, for the latter can easily go to court and have their remedies. Owing to the remissness or negligence of the municipal officers, cases which have no grounds to sustain them are often instituted, thus causing a waste of public money. The Harrison Road case, for example, has already drained too much of the rate-payers' money, and, if the ratepayers' interests are to be cared for, it ought to be compromised at once.

SAMAY,  
Jan. 19th, 1894

In the budget for 1893-94 the allotment for road repairs has been very unwisely reduced by one lakh; for, even with the present allotment of four lakhs, the roads in Calcutta are full of dust in summer, and almost impassable in the rainy season. The water-supply, too, cannot yet be called perfect. It is



the duty of the Commissioners to attend more carefully to the wants and comforts of the ratepayers, the majority of whom have to pay the rates with their very blood.

SANJIVANI,  
Jan. 20th, 1894.

13. A correspondent of the *Sanjivani* of the 20th January complains of serious election irregularities in the A and D Wards of the Dinajpur Municipality, in which the polling was conducted under the superintendence of Babu Gosaindas Datta, Deputy Magistrate, and the Civil Surgeon respectively, the presiding officers not hesitating to show very strong bias in favour of their favourite candidates, and even committing unlawful acts in order to get the latter elected.

The late elections in the Dinajpur Municipality.

SANJIVANI.

14. The same paper says that complaints are being heard against the manner in which the late municipal elections were conducted at Comilla, Kumarkhali, Hooghly, Dinajpur, Pabna, Maherpur, Mymensingh and Santipur. The irregularities and misdoings complained of were principally due to blamable conduct on the part of the Government officers who presided at the polling in these places. The fact that the different presiding officers in these different places all acted in the same manner, that is to say, in a way which was calculated to secure the return of Commissioners who would allow the self-government bodies to be made tools of in the hands of the authorities, and the impossibility of their having consulted with each other in order to decide upon a common course of action, clearly show that there prevails among the officers of Government generally a desire to make the self-government bodies subservient to Government. Indeed, in certain municipalities a proposal has been actually made for electing the District Magistrate as the Chairman; and it will be no wonder if attempts, fair or foul, should in consequence be made to secure the return of Commissioners who would support this proposal, or who in case of its failure would at least strengthen the hands of Government in the Municipal Boards. In other places the Deputy Magistrates being appointed censors of the municipalities, are striking a blow at the very root of Local Self-Government. It is not improbable that it is owing to the irregularities referred to above that lists of the newly-elected Commissioners have not yet been published in the *Calcutta Gazette*.

Sir Charles Elliott himself can scarcely be called a friend of Local Self-Government. And if, under such circumstances, the attempts of the Magistrates and Deputy Magistrates to make the self-government bodies their tools are not checked, the good name made for Government by Lord Ripon by the creation of these bodies will soon vanish. There are many Englishmen who do not like to see power of any kind in the hands of the natives, and seeing that the municipalities, which are administered almost exclusively by natives, have of late years acquired considerable power, some of these Englishmen have perhaps become anxious to see that power curtailed.

SANJIVANI

15. The same paper says that the bridge of boats at Allahabad by which the two banks of the Ganges have been connected for the purposes of the Kumbha mela is a most rickety thing, and has already seriously inconvenienced the pilgrims by giving way at one end. The *Sannyási* pilgrims have been assigned the *chur* on the opposite bank of the river as their place of residence during the mela, and it does not reflect credit on the arrangements made by the authorities that not a drop of pure water can be had in this place, nor a shop can be found where the most trifling article of food or any other thing can be purchased. Everything required by a pilgrim on this side has to be brought from the other bank. The *Sannyásis* have therefore to drink impure water, and certainly the authorities alone will be to blame if cholera breaks out among them and infects the pilgrims on the other bank and spreads in the town too. There is no latrine arrangement for the lay pilgrims, whose residence has been fixed on the Allahabad side of the river.

16. The *Chinsura Vartavaha* of the 21st January writes as follows:—  
Chairmanship of the Hooghly-Chinsura Municipality. Isan Babu has been named in connection with the chairmanship of the Hooghly-Chinsura Municipality. He is unquestionably an intelligent, able and a well-to-do man, but people fear that if he is re-elected Chairman he may again advocate an increase

CHINSURA  
VARTAVAHA,  
Jan. 21st, 1894.



of municipal taxation and talk of the necessity of water works at Hooghly at a second Belvedere conference. Some people therefore say that Isan Babu has had enough of worldly honours and should now set about preparing himself for his journey to the next world. A declaration from him to the effect that he will no longer advocate an increase of municipal taxation or talk of water-works at Hooghly but bring the miseries of the poor to the notice of the Lieutenant-Governor, will, however, allay all fears on his score and clear his way to the Chairmanship.

17. The *Dainik-o-Samachar Chandrika* of the 21st January says that the Anglo-Indian merchants of Calcutta who have received many benefits from Lord Lansdowne, are raising subscriptions to erect a statue to His Lordship. They say that every retiring Viceroy ought to be honoured, because a Viceroy is the representative of the Sovereign. Why, then, did not these loyal Anglo Indians honour Lord Ripon instead of insulting him at the time of his retirement from the Indian Viceroyalty?

Honouring retiring Viceroys.

DAINIK-O-SAMACHA  
CHANDRIKA,  
Jan. 21st, 1894.

18. The *Sulabh Dainik* of the 24th January has the following about the municipal address to Lord Lansdowne:—

The municipal address to Lord Lansdowne.

SULABH DAINIK,  
Jan. 24th, 1894.

1. Lord Lansdowne was so much engrossed with frontier politics that he had little time to look into the internal administration; and it was only his good luck that no internal disturbance took place during his rule. Babu Surendra Nath pointed this out, but Mr. Apcar would not accept his view. Indeed, the contents of the second paragraph of the address are nothing but falsehoods.

2. Is it true, as has been stated in the third paragraph of the address, that considerable progress has been made in commerce during Lord Lansdowne's administration? Is not Mr. Apcar aware that the Currency Act has done considerable injury to commerce, and ruined many merchants?

3. Has Lord Lansdowne effected any improvement in the education of the country? High education has rather suffered under his rule. The Rajshahi College has suffered in efficiency, and the Muzaffarpur Zilla School has been abolished. And there is an impression abroad that Government intends to abolish all zilla schools. Does Mr. Apcar mean to say that all this is improvement?

4. Babu Surendra Nath requested Mr. Apcar to omit the concluding portion of the address in which Lord Lansdowne has been called a friend of India. But Mr. Apcar did not comply with this request, forgetting, perhaps, that the title "friend of India" will be more an insult than anything else to Lord Lansdowne. If the Viceroy who abolished jury trial, passed the Consent Act, paralysed mill industry by passing the Currency Act, granted a crore of rupees for paying compensation allowances to the civilians, indicted the *Bangavasi* newspaper for sedition, deposed the ruler of Cashmere and virtually annexed his State, and perpetrated horrible cruelties in Manipur, and expressed himself against the simultaneous examinations scheme—if such a Viceroy is to be called a friend of the country, one does not know who may not be called its friend. Indeed, Lord Lansdowne's administration of India has been nothing but child's play. Even the *Pioneer* has found it impossible to praise his rule. But the certificate given him by Mr. Apcar will stand him in good stead in after life and probably, too, in the life to come. In point of fact, however, the municipal address will rather detract from than redound to his honour. It was perfectly open to him to refuse to accept this address, and he could not have harmed himself in any way if he had done so. But Lord Lansdowne is an extremely weak man, and he longed for addresses. But if he is so fond of addresses, why did he not act in a manner which would have entitled him to addresses? He has annoyed the people in various ways, has behaved discourteously towards them, has done them no good, has rather done them a deal of harm, and now he wants from them expressions of love and loyalty!

19. The *Banganivasi* of the 19th January has the following:—

In this evil day for the Bihar raiyat, when the Cadastral Survey, a measure calculated to do him good, is being vehemently opposed by the zamindars, where is that friend of the raiyat, Surendranath? Echo answers that Surendranath, the editor, Surendranath, the raiyat's friend, Surendranath, his country's representative, is

The press in the Cadastral Survey.

BANGANIVASI  
Jan. 19th, 1894.



sojourning in the camp of the Maharaja of Darbhanga! O earth, split yourself in two! O ye patriots, hide your faces for very shame! Surely, pseudo-patriots have filled the land!

Bihar is one of the most fertile provinces in the country and yet, why are its people so very poor? The whole answer to this question will be found in the oppression of the raiyats by the zamindars and indigo planters, the latter having, since their expulsion from Bengal, made Bihar the chief scene of their operations. The high-handedness of these zamindars has risen to a point where the raiyat is unable to know that he has any interest in the land he cultivates. Thanks to Lord Ripon's Tenancy Act, the condition of Bengal raiyats has improved of late years, but the Bihar raiyat, who has occupied and cultivated his land for generations together, still requires nothing more than a simple notice to get himself ejected.

Every step which has hitherto been taken for improving the raiyats' condition, has been taken by the Government on its own initiative, and not without vehement opposition from the zamindar community. And in the present matter of the Cadastral Survey, the Bihar zamindars, headed by the Maharaja of Darbhanga, have subsidised the whole press, English and native, for the purpose of advocating their cause and protesting against the survey. Among the host of newspapers and magazines, English, Bengali, Hindi and Urdu, published in the Lower Provinces, there is only one Bengali magazine, the *Sahitya*, which has in a short but forcible article, clearly pointed out that it was the zamindars' duty to have kept their accounts properly balanced and adjusted, and that having so long neglected this duty, they are now dissatisfied because Government is compelling them to discharge it. The conduct, in this connection, of those newspaper editors who profess to be friends of the raiyats, and of those other men who profess to be patriots, has extremely pained the writer.

(g)—*Railways and communications, including canals and irrigation.*

BANGAVASI,  
Jan. 20th, 1894.

20. The *Bangavasi* of the 20th January says that although the attention of the Nadia District Board has been drawn to the dilapidated condition of the Baganchra—Santipur road in the Nadia district, no steps have yet been taken to repair it, and the road has not received this year, even its annual money for repairs.

(h)—*General.*

PRATIKAR,  
Jan. 12th, 1894.

21. The *Pratihar* of the 12th January congratulates Sir Charles Elliott on the means he has adopted for stopping cow-slaughter quarrels. It is clear His Honour has no desire to encourage the Muhammadans at the expense of the Hindus. The circular is calculated to thoroughly reassure the mortified Hindus.

SAHACHAR  
Jan. 17th, 1894.

22. The *Sahachar* of the 17th January says that all India will bless the Government of Bengal for its letter on the subject of cow-slaughter. Now that that Government has done what is needful, the writer would ask the Hindus to remember Lord Lansdowne's words in the course of his Agra speech. Government has neither the wish nor the power to stay the hands of those who slaughter cows for food. The Hindus never of course demanded that cow-slaughter should be entirely put a stop to, but since their enemies have brought this charge against them, they should take care not to give these men a pretext for repeating the charge. The Musalmans also should take care not to depart in any way from immemorial practice in the matter of slaughtering cows. Both they and the Hindus are to blame for the recent disturbances. As a matter of fact, the Musalmans do not wish to do violence to the religious feelings of the Hindus. The writer had a conversation with some Jolas on the subject, and they said that they would rather stop cow slaughter and forego beef than hurt the religious feelings of the Hindus. The Padishahs were Musalmans, and yet they prohibited cow-slaughter. Some thoughtless officials of Government were the cause of the recent disturbances, and where they did not interfere, the Hindus and the Musalmans were able to settle their disputes amicably. They have now found out that these race quarrels do harm to both of them. Sir Charles Elliott has done a good thing. In Lower Bengal the Hindus and



Musalmans have all along lived in peace, and no collision between the two peoples is likely to occur there. The Government of India is then asked to issue a general circular like this. Troubles are likely to break out soon in the Punjab, and Government should take timely precautions.

23. The *Darussaltanat and Urdu Guide* of the 18th January thinks it impossible that the recent cow-killing circular of the Lieutenant-Governor can be worked without offending Muhammadan prejudices.

DARUSSALTANAT AND  
URDU GUIDE,  
Jan. 18th, 1894.

24. The *Hitavadi* of the 18th January says that the Lieutenant-Governor's cow-killing circular will undoubtedly prove beneficial within the Patna Municipality.

HITAVADI,  
Jan. 18th, 1894.

The Musalmans, too, can have nothing to object to it. It is good regarded from the point of view of civilisation or of health. But the writer cannot see why the circular should not apply to all Bengal and, if the Viceroy approves of it, to all India. The authorities are requested to consider this point.

25. The *Samay* of the 19th January says that the presence of the Opium Commission in this country has so alarmed Government that it is leaving no stone unturned to produce before it only such witnesses as are in favour of the opium trade. Those who are invited to give evidence are first taken to the Magistrate, who tutors them, and they are then sent up, and those who appear intractable are dismissed. And Government is not content with doing this. It has actually set the police to watch the movements of the anti-Opiumist members of the Commission itself. Mr. Wilson himself made a complaint to this effect before the Commission. Indeed, in its anxiety to keep its opium trade intact, Government seems to have become dead to all sense of right and wrong.

SAMAY,  
Jan. 19th, 1894.

00. The *Sudhakar* of the 19th January has the following about the Bengal Government's cow-killing Circular:—

SUDHAKAR,  
Jan. 19th, 1894.

The cow-killing circular. Our commonsense view is that in matters of this kind the Hindu and Musalman leaders should themselves settle the differences between the two peoples without seeking the aid of Government. For no number of circulars like the one that has been issued by the Bengal Government will put an end to quarrels arising out of cow-slaughter.

The circular has really astonished us. We cannot see how Government will enforce it. It is indeed intended to be enforced for the present in the Patna Cantonment and the Patna Municipality. But who shall say that it will not in time be enforced elsewhere? The circular lays down that "cattle intended for slaughter should not be led or driven through public streets." But who is to decide which street is public and which not? Government should clearly define a public street. Without such a definition the Magistrates will be put to great difficulty. Again, what is meant by the hawking about of beef? Does this include the hawking about of *roti* stuffed with beef? What if Hindus should maliciously accuse a Musalman of leading cattle through a public street for slaughter when he should be as a matter of fact only leading them to his field for ploughing? Again, is there any street which is not frequented by Hindus? It will be absolutely impossible for Musalmans to take cattle for slaughter along "alternative paths"—paths, that is, other than "public and frequented streets" and "main roads", for such alternative paths exist nowhere except in the imagination of Government. It is also highly improper on the part of Government to require Musalmans not to drive cattle destined for slaughter "in such a way as to draw attention to them or to compel the public to know of their destination", for when cows are purchased at *hâts* at the time of the *bukreed*, or when a wedding or some other festive ceremony is near, the local Hindus cannot fail to know of the "destination" of the cattle so purchased.

If the Musalmans are therefore to obey this circular they must renounce their religion. The Musalmans never slaughter cows in open places or in such a way as to compel the attention of the Hindus to it. If any Hindu chooses to be present at such a slaughter from malicious motives, the Musalmans cannot help it. Now, where was the need of this circular when the Musalmans slaughter cows strictly in conformity with their religion? Government perhaps suspects that we do not slaughter cows in conformity with our religion, but it



should not have passed such rigorous orders on the strength of Hindu representations. Government should know that the hawkers of beef do not proclaim aloud to Hindus that they are selling beef. The result of the stopping of the hawking about of beef will be that many poor but respectable men and many *pardanashin* women will not get that article to eat. Is this just? The circular will thus lead to many quarrels, affrays and law-suits. Influenced by bribes the police will send up many innocent persons for trial. We cannot therefore help fearing that this circular will add fuel to the fire of animosity existing between Hindus and Musalmans and make it a hundred times fiercer. Sir Charles Elliott and his Chief Secretary, Mr. Cotton, were no doubt actuated by an excellent motive in issuing this circular. But it is to be feared that instead of allaying the animosity the circular will only serve to increase it. This quarrel in connection with cow-slaughter bids fair to destroy completely what mutual good feeling there was between the Hindus and the Musalmans. It will in all probability bring a great calamity upon India, and if a calamity ever befalls this country, the instigators of the present quarrel will be to blame for it. We therefore exhort Hindus, Musalmans and Christians alike to settle the present differences in connection with cow-slaughter if they wish to save themselves from destruction which must be otherwise inevitable.

Brother Musalmans! you must now in one voice ask our generous Lieutenant-Governor to withdraw his cow-killing circular. Why should you lose your lives or rot in jail by fighting to no purpose? The just and liberal Government will not refuse you your prayer.

SANJIVANI,  
Jan. 20th, 1894.

27. The *Sanjivani* of the 20th January says that the Famine Fund was replenished with money cruelly exacted from the people, but Lord Lytton's Government emptied

it in order to pay the expenses of the Afghan war. By the economy of Government in not spending even a *cowri* from this Fund in the relief of famine, the Fund has again become full. And it is now proposed that in order to avert the financial crisis which is impending, the fund should be absorbed in the general exchequer. Yes, Government forgot its financial situation when it granted exchange compensation allowances to its European servants, but now it has become alive to it, and will not hesitate to misappropriate the money which had been cruelly exacted from the people under the promise that it would go to help them when they were in distress. It is time for the whole country to protest emphatically against Government's proposed action in regard to this Fund.

SANJIVANI.

28. The same paper thanks the Lieutenant-Governor of Bengal for his cow-killing circular, and says that if local officers try to act according to the instructions laid down in it, cow-slaughter quarrels will not be again heard of.

SANJIVANI.

29. The same paper complains that the Sub-Registrar of Mymensingh is not very regular or punctual in his attendance at office, and thereby causes great inconvenience to those who come to get their deeds registered. Recently a charge of bribery has been laid by the Sub-Registrar against one of his amla.

BANGAVASI,  
Jan. 20th, 1894.

30. Referring to the proposal of the Government of India to absorb the Famine Fund in the general exchequer, the *Bangavasi* of the 20th January says that absorption has taken place long since, and it is now probably intended to abolish the very name of the fund. The authorities can no doubt do anything they like; but the people are pained by their recollection of Lord Lytton's promise. The whole fund which according to that solemn promise should have been set scrupulously apart for the relief of famine-stricken people, has been and is being expended for other purposes. Such breach of promise lowers British prestige in the eyes of the people, and well may they feel pained.

DAINIK-O-SAMACHAR  
CHANDRIKA,  
Jan. 21st, 1894.

31. The *Dainik-o-Samachar Chandrika* of the 21st January says that Sir Joseph Pease, the leader of the anti-opiumists, is asking the Government here—

"If opium is beneficial instead of being injurious in its effects, how is it that the Anglo-Indian officers take credit to themselves for having placed restrictions on the opium trade?" The answer is plain. The Home Government very much fears pseudo-philanthropists of the



type of Sir Joseph Pease, and therefore the Anglo-Indian officials too fear them very much. And that is why they talk in their reports and resolutions of restrictions on the opium trade.

32. The *Som Prakash* of the 22nd January has not the least doubt that the Lieutenant-Governor deserves the thanks of the public for his recent cow-killing circular. Since his return to this country His Honour has become an entirely changed man, and this is exceptional good fortune for the country.

SOM PRAKASH,  
Jan. 22nd, 1894.

33. The *Dainik-o-Samachar Chandrika* of the 23rd January says that the American Government having stopped buying silver, the price of that metal has fallen very low even in England. The Secretary of State is not able to sell the Indian Council drafts even at 15 pence per rupee. He had thought of meeting the home charges by raising loans in England and without selling the drafts. The Indian export trade is very brisk just now, and this is therefore the best time to sell the Council drafts. There having been no rise in the price of silver, the Secretary of State has decided to sell the drafts at a lower rate even than 15 pence per rupee. The value of the rupee fell in Calcutta to 1s. 2½d., and it has not up to this time risen. The exchange difficulty having increased, there are found difficulties in the way of trade too. Mr. Mackay and his party are sorely puzzled. They are condemning the Government of India for its refusal to lay a duty on the import of silver. But it would be a great blunder to impose such a duty. Instead of keeping the drafts the Secretary of State should sell them at the present value of the rupee in the market. It would be the height of injustice and unrighteousness to increase India's loans. No makeshifts will do. Nothing save the introduction of a bi-metallic currency in England will end the exchange difficulty.

DAINIK-O-SAMACHAR  
CHANDRIKA,  
Jan. 23rd, 1894.

34. The *Hublul Mateen* of the 23rd January says that the cow-killing circular has dissatisfied the Musalmans, because it prohibits cows intended for slaughter to be driven along public streets, and cow's meat to be hawked about for sale.

HUBLUL MATEEN,  
Jan. 23rd, 1894.

35. The *Dainik-o-Samachar Chandrika* of the 24th January thus reviews Lord Lansdowne's administration:—  
Lord Lansdowne's approaching departure from the country reminds the writer of his Cashmere policy. How disunion was created among the brothers of the Maharaja, how the Maharaja was charged with conspiring with Russia, how an attempt was made to prove his inefficiency and how he was deprived of his administrative powers on the ground of inefficiency—all this is passing before the mind of the writer. He also calls to memory how ultimately, in deference to public agitation and protest from England, His Excellency nominally restored the Maharaja to power, but really reduced him to the condition of a puppet in the hands of the Resident, and how Cashmere has been indirectly annexed to the British dominions. All this has taken place during His Excellency's administration, and so the credit for these acts belongs to him?

DAINIK-O-SAMACHAR  
CHANDRIKA,  
Jan. 24th, 1894.

A secret letter bearing on Cashmere having been published in a native newspaper of Calcutta, Lord Lansdowne passed an Act with a view of preventing a similar disclosure of official secrets in the public press. But how is it that though many secret letters of the Government of India were disclosed to the public, and though many of its secret plans and charts fell into the hands of Russia before this, no Act of this nature was ever before passed? And how is it that since the passing of the Act some Anglo-Indian editors have been allowed to infringe its provisions with impunity? All this makes it clear that the Act in question was passed by His Excellency not so much for the good of the State as for the purpose of stopping the mouth of the Native Press, as well as the agitation against his own reprehensible Cashmere policy.

His Excellency knew that the Consent Act was uncalled for, and yet, annoyed by the widespread agitation against it, he passed it simply to mark his contempt for that agitation. That he thought the law unnecessary was clear from his circular on the subject of its working. That circular has made the law a dead letter. It is clear the law was enacted by His Excellency simply to maintain his *zid*. Glory to Lord Lansdowne!



His Excellency is chiefly responsible for the Manipur business. If he had only given proper directions to Mr. Quinton, and if Mr. Quinton had not attempted to arrest Tikendrajit in a durbar, the subsequent events would not have happened, that is to say, Messrs. Quinton and others would not have been killed; Tikendrajit and others would not have been hanged, and Manipur would not have been deluged with human blood. But Lord Lansdowne was busy with the Consent Act, and he could not give proper directions to Mr. Quinton. The writer has no doubt whatever that His Excellency's share of the blame for the Manipur business is larger than that of Mr. Quinton. The memory of the Manipur affair will ever remain fresh in the mind of the writer, and he will never forget that throughout that affair His Excellency only sought to maintain his *zid* and did not show any clemency or liberality whatever.

In all his acts His Excellency allowed himself to be guided by his wicked councillors, and considerations of justice and *dharma* never crossed his mind. Perhaps he was incapable of weighing such considerations. It was for this reason that he committed blunder after blunder, approved of Sir Charles Eliott's jury notification, supported it and ultimately tried to mislead the Secretary of State, with the object of maintaining his own *zid*. His approval of the jury notification was opposed to all principles of justice.

As regards the *Bangavási* prosecution, as it was instituted with His Excellency's sanction, the responsibility for the act belongs to him. If His Excellency had known how to exercise his own judgment, the *Bangavási* would never have been prosecuted, and His Excellency would not have had his reputation sullied. The writer does not feel inclined to write about that prosecution, though he must say that he will never forget it. As regards the Currency Act, while it has done no good to the Government, it has done much harm to the country. It has done nothing towards the solution of the exchange difficulty, and it was passed simply to please the Anglo-Indians. In passing the Act, His Excellency was as usual guided by the advice of his councillors. The writer will never forget that it was at His Excellency's suggestion that the Herschel Committee was appointed. The compensation allowance which has been granted to the Anglo-Indian officials, will cost India more than a crore of rupees every year and will serve to increase her poverty. And the thought naturally comes to the writer's mind that India could have been spared this loss if His Excellency had stood firm and not consented to the arrangement. The exchange difficulty increased the trouble of the Anglo-Indians, and they are grateful to His Excellency for removing those troubles. They may, therefore, set up a golden statue of the Viceroy in memory of the service he has done them. But why should the people of the country, who have been wronged by his policy right and left, join in any movement to commemorate his administration? Surely the people cannot shed tears over the retirement of a man whose acts have done so much mischief to their country. As regards the cow-killing riots between Hindus and Musalmans, Lord Lansdowne could have stopped them in the beginning if he had chosen to do so. If his Agra speech, for instance, which was prompted by instructions from home, had been delivered, or if a resolution embodying the spirit of that speech had been circulated, or if proper instructions had been sent to all Provincial Governors and especially to Sir Charles Crosthwaite of the North-Western Provinces a little earlier, those riots would not have assumed the proportions they actually did. If His Excellency had possessed the power of looking ahead or the inclination to do so, he would have taken timely measures for the prevention of riots. And he has, by omitting to take such measures, incurred a sin. The writer always feels happy to praise the Viceroy of India. He praises Lord Ripon still and will do so as long as he lives. He also praises Lord Canning and Lord Northbrook. And the thought that he has been unable to speak well of Lord Lansdowne will also cause him pain. Considerations of truth and duty compel him to speak disparagingly of Lord Lansdowne in the same way as they compelled him to speak disparagingly of Lord Lytton. Nothing can be to him a matter of greater regret than that he should be obliged to blame instead of being able to praise the Viceroy on the eve of his departure from this country. But the man who by singular good fortune becomes the Governor-General of a vast empire like that of India, but who fails to earn praise for himself by his administration, is certainly a very unfortunate man.



## III.—LEGISLATIVE.

36. The *Bangavasi* of the 20th January says that considering that sections have been inserted in the new Municipal Bill providing for the imposition of a fresh tax for water-supply and drainage in the mufassal, it should be watched how the Babu members, who have gained access to the Bengal Council as representatives of the people, conduct themselves in this connection. This will be, indeed, an occasion which will test their knowledge of the country and its people.

The Municipal Bill and the elected members of the Bengal Council.

BANGAVASI,  
Jan. 20th, 1894.

37. The *Dainik-o-Samachar Chandrika* of the 22nd January refers to the provision in the Prisons Bill for putting unruly prisoners in irons, and says that that punishment should not, as a rule, be inflicted, except under the orders of a Magistrate. In cases of urgent necessity, however, unruly and desperate prisoners may be put in irons without such orders. If the jail officers have the power given them of putting prisoners in irons of their own authority, oppression is sure to be committed from time to time.

The Prisons Bill.

DAINIK-O-SAMACHAR  
CHANDRIKA,  
Jan. 22nd, 1894.

## VI.—MISCELLANEOUS.

38. The *Bihar Bandhu* for December 1893 says that the deceased Dhuleep Singh had not had fair treatment at the hands of the English. It is true he had many faults, but as the Chief of the Sikhs, who are ever ready to lay down their lives for the sake of their English rulers, he deserved better treatment at their hands. By treating Dhuleep unfairly, the English have cast an indelible stain on their name.

Dhuleep Singh.

BIHAR BANDHU,  
December 1893.

39. The *Kasipurnivasi* of the 12th January is disappointed to see that no one from the district of Barisal was honoured with a Rai Bahadurship on New Year's day. Babu Dwarika Nath Dutt, in his capacity of Chairman of the Barisal Municipality, has done a good deal for the improvement of the town, and his services ought to have been rewarded with a Rai Bahadurship.

A Rai Bahadurship for Barisal.

KASIPURNIVASI,  
Jan. 12th, 1894.

40. The *Burdwan Sanjivani* of the 16th January has the following :—  
A contemporary has been greatly annoyed with the Maharaja of Dumraon for the statement he has made that he has no sympathy with the Gorakshani Sabhas, and that he has ordered his men not to keep any connection with those sabhas. According to the contemporary, the Maharaja is a reproach of his country, and his countrymen ought to cut off all connection with men of his stamp. But has the conduct of the Maharaja been so very reprehensible after all? Is it necessary that all the people of this country should join the Gorakshani Sabhas? And are men who keep aloof from them to be regarded as bringing disgrace on their country? It is impossible for the Gorakshani Sabhas to flourish in a country like India, the rulers of which are themselves beef-eaters, and do not look upon cow-slaughter as a wrong thing. As cow-slaughter was the principal cause of the recent riots between Hindus and Musalmans, the officers of Government have come to connect these sabhas with the disturbances, and therefore, to look upon them with disfavour. Now, men of respectability, owning landed property, have to fear the authorities, and do not consider it prudent to go against their wish in any matter. Moreover, as cow-killing cannot be put a stop to in India through the efforts of the Gorakshani Sabhas, it would be foolish to incur the displeasure of Government by supporting the cow-protection movement. The Maharaja of Dumraon cannot therefore be blamed for disavowing all connection with the Gorakshani Sabhas. It is a pity that the people of this country often forget their real situation and give themselves high airs. They forget, for instance, that their life and happiness depend entirely on the favour of their rulers who possess unlimited power, and who can, if they like, do anything and everything. This being the case, no sensible people in this country should do anything to incur the displeasure of their rulers. The writer does not mean to say that people should forget their self-respect and become sycophants.

The Maharaja of Dumraon and the Gorakshani Sabhas.

BURDWAN SANJIVANI,  
Jan. 16th, 1894.



BURDWAN SANJIVANI,  
Jan. 16th, 1894.

41. The same paper has the following:—

Social intercourse between  
English officials and non-official  
native gentlemen.

Many Government officials in this country wish that non-official native gentlemen should pay visits to them, and they feel sorry and annoyed if non-official native gentlemen do not do so.

A certain official in Burdwan once told a gentleman that none of the non-official native gentlemen of the place had paid visits to him, and that their omission to do so was intended as an insult to him. Now, nothing can be farther from the minds of native gentlemen than to show disrespect to the officials in this way. They cherish a deep respect for the officials, but their ignorance of English etiquette, their doubts as to whether they would be received or not by the officials, the delay which is made in admitting them to the presence of the officials, and such like causes, often deter them from paying visits to the latter. It sometimes happens that a native visitor has to wait at the saheb's veranda for an hour or two before the khansama condescends to inform his master of his arrival. And sometimes he is dismissed with the remark '*phursat nahi*.' When, however, native gentlemen are sure of being kindly received by a saheb, and when they know that a saheb is ever ready to receive visitors, they never hesitate to call on him in order to pay him their respects.

SAHACHAR,  
Jan. 17th, 1894.

42. The *Sahachar* of the 17th January has the following:—

A public address to Lord Lansdowne.

The writer has to say with regret that those who wish to give a farewell address to Lord Lansdowne should take care not to do so in the name of the general public. It is certainly true that a man who has to rule such a large empire as India cannot satisfy everybody. But it is nevertheless necessary that the merits of his administration should far outweigh its demerits. If an address is presented to Lord Lansdowne, the services done by His Excellency to the country will have to be mentioned in it. But what are those acts of his administration which the natives of this country, with their eyes turned towards heaven, can speak of in terms of praise? According to the *Indian Daily News*, those who are opposed to giving Lord Lansdowne an address are disloyal, and their conduct proves that the Bengalis are unfit for self-government. Now, the writer is unable to see why "disloyal," "sedition," and such like terms are being now hurled at the heads of Bengalis in connection with this address affair. If it be disloyalty to differ from the views of the officials and their supporters, then loyalty means simply endorsing their views. But the writer will not accept this meaning of the term, so long as an exposition like that is not given by the Maharani and her Parliament. If the people's reputation for loyalty suffers simply on account of their inability to call Lord Lansdowne a good ruler, they are helpless and that is all. There are some men who whenever they differ from their wives, accuse them of unchastity. In the same way, the Anglo-Indians accuse the natives of this country of disloyalty and sedition, whenever the latter have the best of an argument with them. Lord Lansdowne has given the graduates of the university something of the nature of an election right, and so there can be no objection to the Senate of the University presenting an address to His Excellency mentioning that fact. But what has His Excellency done to deserve the gratitude of the whole country? His attitude towards Local Self-Government has not been such that elected Commissioners can praise him. The Commissioners of the Calcutta Municipality cannot call him a friend of the elective system. He has done nothing worthy of praise in the matter of nominating members for the Legislative Councils. What has been gained in this respect has been gained in spite of him. But then there is an impression abroad—and the *Indian Daily News* itself, which is now making so much noise in connection with the address business has helped it to grow—that His Excellency is a good man who would have avoided the errors of his administration if he had relied on his own judgment in his public acts. That there is such an impression in the public mind is undoubtedly a fortunate circumstance for His Excellency. The writer has nothing to say against him as a private gentleman, but he cannot see why an address should be given to him for his public acts. Those who say that "the agitators" are annoyed with Lord Lansdowne simply because he has not conducted the administration on radical principles, are guilty of ignoring the



truth. For the agitators, who, it may be assumed, are no other than the Congressists, know perfectly well that government on radical principles is unsuited to this country. The fact is, His Excellency has done nothing to deserve a public address, and the presentation of one in their name will therefore give rise to strong opposition. There will be no objection if those people in Calcutta and Simla who are enamoured of His Excellency's social virtues present him with an address. People are liberally subscribing towards His Excellency's Memorial Fund, and Rs. 40,000 have already been promised. It is said that the Native Princes are among the subscribers. Rupees 80,000 will be required for a memorial, and the Maharaja of Vizianagram, who subscribed Rs. 30,000 towards Lord Roberts' Memorial Fund, can find the whole of the remaining sum of Rs. 40,000. Thus the memorial business need not cost the Anglo-Indian community a pice, though the credit of having founded a memorial will undoubtedly be theirs.

43. The *Hitavadi* of the 18th January has the following :—

The *Englishman's* criticism of Mr. Naoroji's speech.

The *Englishman* has a long article, apparently from the pen of some Anglo-Indian official, denying the charge of official indifference to the poverty of India contained in Mr. Dadabhai Naoroji's Presidential address to the last Congress. Such a charge cannot but offend the Anglo-Indian officials. But the charge is none the less true for all that. A single example will suffice to establish this charge. And that is that in the present financial position of India the Anglo-Indian officials are drawing large sums of money from the Indian exchequer to compensate themselves for their loss from exchange. To disprove Mr. Naoroji's charge, the *Englishman* has referred to Lord Dufferin's statement in his last Town Hall speech, that ever since his arrival in this country the question of its growing food difficulty had engaged his attention. But what steps, we ask, did Lord Dufferin take to remove the poverty of the Indian people? If simply thinking of the poverty of India amounts to removing it, then there can be no doubt whatever that the Anglo-Indian officials are engaged in removing the distress of the people of this country. If the question of India's poverty had really exercised Lord Dufferin's mind, he would have turned his attention to the internal improvement of the country instead of playing with its money in the way he did. But then he could not have in that case made himself Earl of Ava. We cannot say whether or not Lord Dufferin gave his attention to the question of India's poverty from the time of his arrival in this country. But we know it for certain that he thought of the annexation of Burma ever since he came here. After his appointment to the Viceroyalty of India, some English merchants requested Lord Dufferin to make efforts for an extension of British trade in Burma, and His Lordship promised to do so. One cannot therefore help concluding that Lord Dufferin made war upon Burma only with the object of extending British trade in that country. And we cannot call to mind anything that Lord Dufferin did to remove the poverty of India beyond arranging for the transport of Bihari coolies to Burma. The *Englishman*, too, has not been able to point to anything that Lord Dufferin did to remove the country's poverty. And yet it loudly proclaims that the charge brought by Mr. Naoroji is false. The Anglo-Indian officer's knowledge of the condition of the Indian people may be judged from the fact that he takes the coolies in the Indian towns for a well-to-do class from seeing them indulge in an occasional cup of tea.

The *Englishman* has not been able to point out any error in the statement of the average annual incomes of the peoples of different countries compiled by Mr. Naoroji—a statement from which it appears that India is poorer even than Turkey, the poorest of European countries, the average annual income of an Indian being 27 rupees, while that of an inhabitant of Turkey is not less than £4.

44. The *Bangavasi* of the 20th January says that the traveller should not have been surprised at seeing the words "The title of Duke for sale; enquire within" inscribed upon

Sale of titles.

the door of a large house in Naples, for in India, too, the words "The titles of Raja and Rai Bahadur for sale; pay your respects within" are found inscribed on the door of every Collector's and every Commissioner's office, the only difference being that here in India those who do not want titles are men who either fail to notice or do not care to read the words.

HITAVADI.  
Jan, 18th, 1894.

BANGAVASI,  
Jan. 20th, 1894.



BANGAVASI,  
Jan. 20th, 1894.

45. The same paper says that, as on a previous occasion, Sir Charles Elliott has again thanked the Missionaries at their late Conference for the endeavours they are making in the cause of India's evangelisation. But such conduct on the part of their rulers will compel the people to think that their rulers are aliens not entitled to their respect,—a sentiment which has not yet entered into their minds.

BANGAVASI.

46. The same paper says that Lord Lansdowne has his admirers as well as his detractors. His admirers want a statue of him, but not so his detractors. So far as the writer can judge, the people of this country ought not to concern themselves in these matters, for they may do themselves more harm than good by so doing. Lord Lansdowne ruled for those for whom he came out to rule. But the Indians are only a subject people, and they have therefore no right to make any comments on his administration. It should also be remembered that it matters little to the rulers whether they are honoured or not by their subject people.

SANJIVANI,  
Jan. 20th, 1894.

47. The *Sanjivani* of the 20th January, has the following:—

A steamer accident in the Faridpur district.

On the 6th January last the steamer *Náyá*, belonging to the Indian Steam Navigation Company, was proceeding with passengers to Madaripur in the Faridpur district. When the steamer neared Faridpur, where it was to touch, a large number of passengers came crowding to the front part of the deck with the object of alighting as soon as the steamer should touch. It happened that when the steamer was yet about 200 yards from the bank, it struck on a chain, and in the shock two men fell overboard because there was no railing round the deck. The writer is sorry to say that no attempt was made by the steamer's crew to save these two men, one of whom, an old man of seventy, struggled with difficulty to the steamer's side and was picked up, whilst the other, Babu Barada Kisor Dutta, a young man, struggled for about a quarter of an hour, and then went down. The dead body of this man was picked up the next day. The accident clearly points to the necessity of the Company's putting rails round the decks of their steamers, and giving strict orders to their *serangs* and *khalasis* to do their duty in such emergencies.

SANJIVANI.

48. The same paper says that, according to the *Indian Mirror*, natives, dressed in *dhuti*, will not henceforward be allowed to go to the Grand Strand Road on the *Maidan* on the occasion of the races, because their native dress, which does not often extend below the knee, shocks the sense of decency of the European ladies. Yes, it is shocking to ladies who can dance with uncovered breasts in the company of men! And these ladies it is certain, would have had no objection to uncovered legs, if it had been the fashion among their own men to leave their legs uncovered. They never object to uncovered legs in balls where their men appear in the well-known Highland dress. But whatever the conquerors of a country do becomes them best.

SULABH DAINIK,  
Jan. 23rd, 1894.

49. The *Sulabh Dainik* of the 23rd January asks why Sir Charles Elliott, who is so fond of tours and who has recently returned from England with renovated energies, has not yet gone out on any tournig excursion. Why Sir Charles Elliott is not touring. Has His Honour changed his principles?

HUBLUL MATEEN,  
Jan. 29th, 1894.

50. The *Hublul Mateen* of the 23rd January takes the editor of the *Behar Mitra* to task for having satirised Mussalman saints and gentlemen in his paper.

DAINIK-O-SAMACHAR  
CHANDRIKA,  
Jan. 25th, 1894.

51. The *Dainik-o-Samachar Chandrika* of the 25th January has the following:—

Lord Elgin. Lord Elgin has had ample opportunity of gaining experience from example. He must have come to know by this time why the people of India still rejoice at the name of Lord Ripon, why they still turn away their faces in disgust at the mention of Lord Lytton's name and why Lord Lansdowne cannot go away taking with him the gratitude of all India. There are few so fortunate as he who obtains the right of ruling over 28 crores of human beings. And he is certainly very unfortunate who, after having attained to this commanding position, fails,



through his own faults, to gain a name and fame for himself. It is not difficult for the Viceroy of India to choose his right path of duty. He who conscientiously devotes himself to the welfare of India and makes the good of India his study, can easily find out the right path, and never finds himself floundering on a wrong path. A ruler must above all be impartial, and make no distinction between those of his own race and those not of his. The ruler who seeks to do real good to India must succeed. And if successive Viceroys devote themselves to the welfare of India, English interests are sure to give way in time before those of India. It will be arguing against human nature to think that the Home authorities will be always able to thwart Viceroy after Viceroy determined to promote India's interests. If Viceroy after Viceroy stands firm and refuses to do injustice to India at the bidding of the authorities in England, the latter will be sure to come round and themselves seek the welfare of India. And Lord Elgin can set this example of a firm allegiance to India's interests to the home authorities. And if His Lordship wants to know wherein lies the good of India, he will have only to consult the people, and it will not do for him to accept only the official view. In reply to the municipal address in Bombay, His Lordship has said that he will help the officials, but, in the opinion of the writer, he ought to do his best to keep those officials in the right path. His Lordship will succeed, if he can prove his devotion to justice and firmness of character by rejecting in one or two instance the improper advice of his Councillors, and by refusing once or twice to execute the urgent orders of the Home authorities. Let him do this but once or twice, and he will see that he has got his victory once for all, and secured for himself a position in which he will be able to do good to India. And even if he fails in his honest attempt, failure will not affect him in any way. Let Lord Elgin, when he shall be sworn in, take a vow to do good to India, and to tread in the path of *dharma*, and the Gods themselves will befriend him. The writer respectfully greets Lord Elgin and hopes that he will be able to bid him a respectful farewell. *Dharma* (virtue) protects the virtuous, and may *dharma* protect Lord Elgin, the son of Elgin.

#### URIYA PAPERS.

52. The *Utkaldipika* of the 16th December agrees with the Commissioner of the Chota Nagpur Division that the number of school-books used in primary and middle vernacular schools is large, and that poor boys find it difficult to buy them.

UTKALDIPIKA,  
Dec. 16th, 1893.

53. The *Uriya and Navasamvad* of the 20th December reports sixteen-anna paddy crop from the Balasore district, but observes that continual export of rice has prevented any fall in the high bazar price of that article of consumption.

URIYA AND  
NAVASAMVAD,  
Dec. 20th, 1893.

54. The *Utkaldipika* of the 23rd December observes that the last Municipal elections in Cuttack were watched by the general body of ratepayers with great interest, and that the Municipal Commissionerships were contested keenly by the candidates.

UTKALDIPIKA,  
Dec. 23rd, 1893.

#### ASSAM PAPERS.

55. The *Paridarshak* for the second fortnight of *Paus* 1300 B.S. says that a certain Bengali Hakim in the Sylhet town is in the habit of abusing witnesses. His conduct has been more than once noticed in this paper; still he has not thought; fit to mend his ways. He was taught a lesson some time ago, and if he had benefited by it there would have been no occasion for further complaints against him. Lately he asked a witness, a man of quite a gentle temper and belonging to a better caste than himself, "what jungle he came from," and gave him a frown when he gently replied that there was not even a trace of a jungle near his house.

PARIDARSHAK.  
Second Fortnight of  
*Paus*.

56. The same paper says that though it is a rule not to keep police officers long in one place, Babu Giris Chandra Sen, Sub-Inspector of Police, Nabiganj, in the Sylhet district, has been kept very long at that station. And there

PARIDARSHAK.



is a rumour that he is regularly paid an allowance by all thieves in Nabiganj. Whether this is true or not, it is a fact that the thieves in Nabiganj have become a little too bold.

PARIDARSHAK,  
Second fortnight of  
PAUS.

57. The same paper has a poem on the Balladhun case, which says that a false case was got up by the police in order to earn a reward, but that the accused, who were innocent, were ultimately acquitted.

CHUNDER NATH BOSE,

*Bengali Translator.*

BENGALI TRANSLATOR'S OFFICE,  
*The 27th January 1894.*